

An Anatomically Correct Translation of Genesis

Genesis 31:1

Six years had gone by since Lavan and Yaakov (Jacob) a/k/a Yisrael (Israel)) entered into a livestock-for-labor pact. At the onset of this livestock-for-labor pact, Yaakov received from Lavan a very small herd of sickly old sheep. The livestock-for-labor pact contractually obligates Yaakov to tend to Lavan's flocks. The livestock-for-labor pact entitles Lavan to take possession of all the newborn sheep (whether they come from his or Yaakov's flock) whose woolly configuration is unblemished. According to this livestock-for-labor pact with Lavan, Yaakov is entitled to take possession of all the newborn sheep (whether born in the confines of his or Lavan's flock) with variegated woolly configurations. Wary of Lavan's attempts to prevent Yaakov from taking possession of newborn livestock with variegated woolly configurations, God intercedes on Yaakov's behalf by causing a majority of them to be born with variegated woolly configurations. The sons of Lavan, inheritors of their father's flocks, react adversely to Yaakov's acquisition of a majority of their father's livestock by accusing him of swindling their father, whose reputation as a swindler precedes him. The sons of Lavan confront <i>and</i> accuse Yaakov of swindling their father. Upon <i>hearing</i> their accusations, Yaakov denies any wrongdoing and attributes his windfall acquisition of newborn livestock to God. Yaakov maintains that his involvement with their respective herds has nothing to do	וַיִּשְׁמַע
<i>with</i> the subject matter of the accusatory	אֵת
<i>words</i> uttered by the	דְּבָרֵי
<i>sons</i> of	בְּנֵי
<i>Lavan</i> . Yaakov reacts defensively because he knows there is no basis for the disparaging things the sons of Lavan are	לָבָן
<i>saying</i> about him. Upon encountering Yaakov, the sons of Lavan say,	וַיֹּאמְרוּ
" <i>He</i> (Yaakov) <i>took</i> newborn livestock belonging to our father.	לָקַח
<i>Yaakov</i> ,	יַעֲקֹב
<i>with</i> guile, deception and sorcery took	אֵת
<i>all</i> the newborn livestock	כָּל
<i>that</i> belong	אֲשֶׁר
<i>to our father</i> . Lavan entrusted Yaakov to tend to his herds	לְאֶבְרָתוֹ
<i>and</i> Yaakov used guile, deception and sorcery to take possession <i>of that</i> which belongs	וּמֵאֲשֶׁר
<i>to our father</i> .	לְאֶבְרָתוֹ
<i>He</i> (Yaakov) <i>made</i> use of guile, deception and sorcery to enrich himself at Lavan's expense. We should not stand idly by while Yaakov makes off	עָשָׂה
<i>with</i>	אֵת
<i>all</i>	כָּל
<i>the wealth</i> that is ours to inherit. Lavan should be entitled to lay claim to	הַכֶּבֶד
<i>the</i> wealth of newborn livestock Yaakov stole from him. We should do everything to ensure that <i>this</i> wealth of newborn livestock in Yaakov's possession is returned to Lavan."	הַזֶּה

Genesis 31:2

Lavan's sons had been good terms with Yaakov (Jacob) a/k/a Yisrael (Israel)) until he acquired a lopsided amount of newborn livestock from his and Lavan's herds. Yaakov knew that their newfound animosity toward him came from the mistaken belief that he was cheating Lavan out of his rightful share of newborn livestock. Lavan's sons inform	וַיֹּרֵא
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An Anatomically Correct Translation of Genesis

their father of Yaakov's lopsided acquisition of newborn livestock, <i>and</i> the next time <i>he</i> (Yaakov) encounters Lavan, <i>sees</i> in his countenance, a newfound animosity directed toward him.	
<i>Yaakov</i> ,	יעקב
<i>with</i> regard to encountering the downcast	את
<i>face</i> of	פני
<i>Lavan</i> , realizes that Lavan's sons convinced their father that he swindled him,	לכן
<i>and</i> upon <i>beholding</i> Lavan's downcast countenance, knows why	והנה
<i>he is not</i> as friendly	איננו
<i>toward him</i>	עמו
<i>as</i> he had been <i>yesterday</i> or even	כתמול
<i>three days earlier</i> . Realization that there was no way to mend the rift between Lavan and himself, Yaakov seeks to end their twenty-year amicable relationship, and plan a surreptitious extrication of himself and his family from his father-in-law's house.	שלוש

Genesis 31:3

Wary of Yaakov's (Jacob) a/k/a Yisrael (Israel)) predicament, God (a/k/a AdoShem) (Ruler of the Universe) intends to intercede on his behalf, <i>and says</i>	ויאמר
<i>AdoShem</i>	יהוה
<i>to</i>	אל
<i>Yaakov</i> ,	יעקב
"Return	שוב
<i>to</i> the	אל
<i>land</i> of	ארץ
<i>your forefathers</i>	אבותיך
<i>and to your birthplace</i> . Return to My holy land	ולמולדתך
<i>and I will be</i>	ואהיה
<i>with you</i> . I will set into motion events leading toward the fulfillment of the promise I made to you twenty years ago."	עמך

Genesis 31:4

God told Yaakov (Jacob) a/k/a Yisrael (Israel)) to distance himself from Lavan and Yaakov is eager to comply. Knowing his father-in-law will react adversely to losing his most prodigious laborer, husband to his four daughters and father of his grandchildren, Yaakov decides to leave without informing Lavan of his departure. Yaakov intends to reveal his escape plan to two of his four wives, <i>and sends</i> his son Naftali to bring Rochel and Leah to a field to meet with him.	וישלח
<i>Yaakov</i> is intent upon telling Rochel and Leah about his encounter with God	יעקב
<i>and calls</i> for his son Naftali to go	ויקרא
<i>to Rochel</i>	לרחל
<i>and to Leah</i> and bring them back to	וללאה
<i>the field</i> where he awaits their arrival. It is Yaakov's intent	השדה
<i>to</i> tell Rochel and Leah about his newly received revelation from God Who told him to return to the land of his birth. To maintain the secrecy of his encounter with two of his four wives, Yaakov decides to meet with Rochel and Leah in the midst of one of	אל
<i>his flocks</i> of sheep. Yaakov meets with two of his four wives in secret because he fears for his loved ones' safety and wants to maintain the element of surprise when implementing his escape from Lavan.	צאנו

An Anatomically Correct Translation of Genesis

Genesis 31:5

While in Rachel and Leah's presence, Yaakov (Jacob) a/k/a Yisrael is intent upon recounting recent events necessitating their immediate and permanent separation from Lavan, <i>and says</i>	וַיֹּאמֶר
<i>to them</i> , "My last encounter with your father Lavan was very disturbing. This was the first time in twenty years that I sensed hostility in his demeanor. I looked upon his face and	לָקֹחַ
<i>saw</i> a face heretofore emoting amiability, now emoting hostility.	רָאָה
<i>I</i> am uncomfortable	אֲנֹכִי
<i>with</i> the change in demeanor that the	אֵת
<i>face</i>	פָּנָי
<i>your father</i> presents to me. I suspect Lavan's sons are responsible for turning their father against me	אֲבִיָּקָן
<i>because</i> they believe that the more prosperous I become from tending Lavan's flocks, the less there is to inherit from their father. Lavan has always been friendly toward me, but on the day we last encountered one another,	כִּי
<i>was not</i> as friendly	אִינְנוּ
<i>toward me</i>	אֵלַי
<i>as</i> he had been <i>yesterday</i> or even	כְּתָמַל
<i>three days ago</i> . After Lavan and I parted ways, I went about my business and later on, while I lay sleeping, God communicated with me,	שְׁלֹשָׁם
<i>and</i> the One True <i>God</i> of	וְאֱלֹהֵי
<i>my father</i> and my father's father, aware of my situation with Lavan, assured me that	אָבִי
<i>He is</i>	הֵיאָה
<i>with me</i> in all that I do in His name. God told me to break ties with Lavan, form a caravan comprised of my family and possessions, journey toward and settle down upon a particular parcel of His holy land.	עִמָּדִי

Genesis 31:6

Everyone knows I work hard on my father-in-law's behalf, <i>and you</i> know I speak the truth when I say that in the twenty years laboring on your father's behalf, not a single day has gone by when I did not apply all of my God-given strength in his service.	וְכָל־הָעָם
<i>You know</i> I speak the truth when I claim	יָדַעְתָּן
<i>that</i> I labored on your father's behalf	כִּי
<i>with all</i>	בְּכָל
<i>my strength</i> . No one can question my work ethic with regard to the manner in which	כְּחִי
<i>I served</i> your father. I do not believe my work ethic is the reason why I have fallen out of favor	עֲבָדְתִּי
<i>with</i>	אֵת
<i>your father</i> .	אֲבִיָּקָן

Genesis 31:7

After fourteen years of laboring on your father's behalf, I informed him that his wages were barely enough to provide for you, my wives, his daughters and our children. Fearing the loss of my prodigious laboring on his behalf, Lavan improved my lot by entering into a labor-for-livestock pact with me, <i>and</i> throughout the preceding six years, <i>your father</i>	וְאֲבִיָּקָן
<i>cheated</i> me. Lavan saw	הֵתֵל

An Anatomically Correct Translation of Genesis

<i>in me</i> someone easily taken advantage of,	בִּי
<i>and</i> many times <i>changed</i> the terms of my wages. Lavan repeatedly tampered	וְהִטְלִי
<i>with</i> the terms of	אֵת
<i>my wages</i> that prevented him from taking advantage of me. Lavan changed the terms for personal gain at my expense. Throughout the past six years, Lavan changed the terms of my wages	מִשְׁכָּרְתִּי
<i>ten</i>	עֲשָׂרַת
<i>times</i> ten! Witnessing the ill manner in which Lavan treated me, God (a/k/a Elokim) (Judge of the Universe) disallowed Lavan from prospering at my expense,	מָנִים
<i>and</i> while God did <i>not</i> allow Lavan to succeed in undermining my prosperity, nevertheless,	וְלֹא
<i>He allowed him</i> to become prosperous, but not at my expense. Whenever Lavan tried to cheat me,	נִתְּנוּ
<i>Elokim</i> performed miracles to ensure I would remain prosperous, and vowed to protect us if Lavan had it in mind	אֱלֹהִים
<i>to do harm</i> to my family or	לְהָרַע
<i>to me.</i>	עַמְדִּי

Genesis 31:8

Upon entering into a labor-for-livestock pact with Lavan, I received from him a small herd of old and sickly sheep as remuneration for the fourteen years I labored on his behalf. In my capacity as shepherd for both his and my herds, I was compelled to give Lavan all the newborn sheep from our respective flocks whose wooly configurations were either pure white or pure black, and keep all the newborn sheep with variegated wooly configurations. Upon realizing how greatly I benefited from this arrangement, Lavan sought to change the terms of our labor-for-livestock pact. <i>If</i> prior to the seasonal birth of our respective flocks, Lavan cited which sheep, based upon their wooly configuration would be mine, then come the time of birthing, when he was contractually obligated to render them unto me, would say, 'Too many newborn sheep with variegated wooly configurations have been born.	אִם
<i>'Thus',</i>	כֹּה
<i>he said,</i> 'from now on, only the newborn	יֹאמַר
<i>speckled ones</i> issuing forth from my flocks	נִגְדִים
<i>shall be</i>	יִהְיֶה
<i>your wages</i> in accordance with our labor-for-livestock pact.' The next season, during the time when our respective herds of sheep were to give birth to new litters, he expected a predominance of sheep born with coats entitling him to retain ownership,	שְׂכָרְךָ
<i>and</i> to his surprise, <i>they birthed</i> speckled ones.	וַיִּלְדוּ
<i>All</i> the litters of	כָּל
<i>the</i> newborn <i>sheep</i> born within the confines of our respective herds were	הַצֹּאן
<i>speckled ones.</i> Upset by the prospect of relinquishing so many of his newborn livestock into my possession, Lavan changed the terms of remuneration for my laboring on his behalf.	נִגְדִים
<i>And if</i> Lavan, bound by our labor-for-livestock pact, was reluctant to transfer his newborn sheep into my possession, he would change the terms of our labor-for-livestock pact by saying, 'My having changed the terms of our labor-for-livestock pact prior to the birth of the flock resulted in your receiving too many of my newborn sheep	וְאִם

An Anatomically Correct Translation of Genesis

with speckled wooly configurations.	
<i>'Thus',</i>	כֹּה
<i>he said</i> , 'from now on, only the newborn	יֹאמַר
<i>streaked ones</i> issuing forth from my flocks	עֲקָדִים
<i>shall be</i>	יִהְיֶה
<i>your wages</i> in accordance with our labor-for-livestock pact.' The next season, when it was time for Lavan's sheep to give birth to new litters, he expected a predominance of sheep born with coats entitling him to retain ownership,	שְׂכָרְךָ
<i>and</i> to his surprise, <i>they birthed</i> streaked ones.	וַיִּלְדוּ
<i>All</i> the litters of	כָּל
<i>the</i> newborn <i>sheep</i> born within the confines of Lavan's herds were	הַצֹּאן
<i>streaked ones</i> , Upset from having to relinquish so many of his newborn livestock into my possession, Lavan was determined to, yet again, change the terms of remuneration for my laboring on his behalf."	עֲקָדִים

Genesis 31:9

Thwarting Lavan's plans to cheat me was the means by which God (a/k/a Elokim) (Judge of the Universe) repeatedly interceded on my behalf and caused the coats of the newborn sheep to assume wooly configurations that contractually obligated Lavan to place them into my possession. Lavan changed the terms of the contract in a manner calculated to negate my taking possession of a majority of the next litter of sheep. Prior to the birth of the next litter of sheep, whenever Lavan changed the terms of our labor-for-livestock pact, God interceded on my behalf by performing a miracle that caused all the newborn sheep to be born with wooly coats that according to our contract, obligated Lavan to place into my possession. God will not allow Lavan's enrichment at my expense, <i>and</i> by way of altering the newborns' wooly configuration of the newborn sheep, <i>He</i> enabled me to <i>reclaim</i> all newborn sheep whose wooly configuration comported with the criteria cited by Lavan prior to their birth.	וַיִּצְלֵ
<i>Elokim</i> took measures to ensure that I wound up	אֱלֹהִים
<i>with</i> a majority of the newborn	אֶת
<i>livestock</i> from the herd of	מִקְנֵה
<i>your father</i> . As a means of maintaining fairness, God ensured that the wooly configuration of the newborn sheep contractually obligated Lavan to place them into my possession. God interceded on my behalf,	אֲבִיךָ
<i>and</i> by controlling the wooly configurations of the newborn sheep, and forced Lavan to <i>give</i> a majority share of his newborn livestock	וַיִּתֵּן
<i>to me</i> .	לִי

Genesis 31:10

Dreaming is the means by which God imparts prophetic information, <i>and it was</i> during the time of the year when sheep were	וַיְהִי
<i>in season</i> (biologically predisposed to mate and procreate) that I found myself witnessing sheep overcome with the biological imperative	בְּעֵת
<i>to breed</i> with their respective species. As I lay sleeping and dreaming of	יָחֵם
<i>the sheep</i> , something diverted my attention away from the flock. I turned away from the flock	הַצֹּאן
<i>and I lifted</i>	וָאֲשָׂא
<i>my eyes</i>	עֵינַי

An Anatomically Correct Translation of Genesis

<i>and I saw</i>	וַאֲרָא
<i>in my dream</i> , the arrival of rams,	בְּחִלּוֹם
<i>and beheld</i>	וַהֲגִהָה
<i>the rams</i> (the male sheep) sensing their female counterparts are in heat (ovulating) and poised to act upon their procreative instincts. I saw the rams moving toward the female sheep with procreative intent. The wooly configurations of the rams	הַעֲתָדִים
<i>that mounted</i>	הָעֵלִים
<i>on</i>	עַל
<i>the</i> (female) <i>sheep</i> are	הַצֹּאֵן
<i>streaked ones</i> and	עֲקָדִים
<i>speckled ones</i>	גִּבְרִים
<i>and spotted ones.</i>	וּבְרָדִים

Genesis 31:11

God wanted to apprise me of the proliferation of new litters of sheep that contractually obligated Lavan to tender unto me, <i>and</i> toward achieving His objective, dispatched one of His angels to <i>say</i>	וַיֹּאמֶר
<i>to me</i> that which is pertinent to my future as a shepherd. An	אֵלַי
<i>angel</i> of	מִלְאָךְ
<i>the God</i> of Yitzchok (Isaac) and Avraham (f/k/a Avram) appeared	הָאֱלֹהִים
<i>in my dream</i> and said,	בְּחִלּוֹם
'Yaakov',	יַעֲקֹב
<i>and I said,</i>	וַאֲמַר
' <i>here</i> am I',	הִנְנִי

Genesis 31:12

<i>and he</i> (the angel) <i>said</i> to me,	וַיֹּאמֶר
' <i>Lift</i> up your eyes and see what is occurring before you!	שֶׂא
<i>Please</i> lift up	נָא
<i>your eyes</i>	עֵינֶיךָ
<i>and see</i>	וּרְאֵה
<i>all</i>	כָּל
<i>the rams</i> moving toward their female counterparts. The rams are	הַעֲתָדִים
<i>the ones</i> intent upon <i>mounting</i>	הָעֵלִים
<i>on</i>	עַל
<i>the</i> (female) <i>sheep</i> . Behold the rams mating with the female sheep. Take note of the wooly configurations of the rams	הַצֹּאֵן
(<i>streaked ones</i> and	עֲקָדִים
<i>speckled ones</i>	גִּבְרִים
<i>and spotted ones</i>). The mating of the sheep, as exemplified in this dream, is the means by which God is going to intervene on your behalf to enable you, according to the contract between you and Lavan, to take possession of a majority of Lavan's newborn sheep. God says, 'I intercede on your behalf	וּבְרָדִים
<i>because</i> of the manner in which	כִּי
<i>I saw</i> Lavan attempting to enrich himself at your expense. I intercede on your behalf because I have seen,	רְאִיתִי
<i>with</i> My own eyes,	אֶת
<i>all</i> the wrongful things	כָּל

An Anatomically Correct Translation of Genesis

that	אֲשֶׁר
Lavan	לָבָן
does	עֲשֶׂה
to you.'	לָךְ

Genesis 31:13

God removed the angel from my presence, and said, 'I am	אֲנִכִּי
The God Who interacted with you at	הָאֵל
Beis	בֵּית
Eil (Beth El) (House of God). Beis Eil is the place	אֵל
where	אֲשֶׁר
you erected and anointed the stone pillar that I fashioned from the stones surrounding your head while you slept. It was	מִשְׁחָתָהּ
there, in Beis Eil, that you wrested the massive stone	שֵׁם
pillar from the ground, stood it upright and established it as a monument to our interaction with one another. Beis Eil is the place	מִצְבָּה
where	אֲשֶׁר
you vowed an oath of loyalty	נִדְרָתָהּ
to Me. It was	לִי
there, at Beis Eil, that you uttered a	שֵׁם
vow of loyalty to Me.	נִדָּר
Now is the time when you must	עַתָּה
get up and	קוּם
go out	צֵא
from	מִן
the land where you spent the last twenty years of your life. Move away from	הָאֶרֶץ
the land (this land) where you are perceived as a stranger,	הַזֹּאת
and come back	וְשׁוּב
to the	אֵל
land of	אֶרֶץ
birth".	מִלְדָּתָךְ

Genesis 31:14

Yaakov's (Jacob) a/k/a Yisrael (Israel)) wives, Leah and Rochel, upon hearing Yaakov describe his interaction with God Who compelled him to leave the house of Lavan, are in accordance with that which their husband had to do. Upon hearing Yaakov's life-changing statement, Rochel takes the initiative and designates herself to reply in the following manner.	וַתַּעַן
Rochel is intent upon speaking on behalf of herself	רָחֵל
and her sister Leah,	וְלֵאָה
and they (Rochel, speaking on behalf of herself and Leah) say	וַתֹּאמְרָנָה
to him (Yaakov),	לוֹ
"Is there still a chance that we might receive dowries our father should have given you when you agreed to marry us? We know our father's sons will inherit all his wealth and we expect him to refrain from giving anything	הָעוֹד
to us. As our	לָנוּ
share	חֶלֶק
and inheritance from Lavan equals naught, there is no reason for us to remain	וְנִחָלָה

An Anatomically Correct Translation of Genesis

in the <i>house</i> of Lavan,	בְּבֵית
<i>our father</i> .	אָבִינוּ
Genesis 31:15	
Is it <i>not</i> a foregone conclusion that our father withholding our dowries equates us as	הֲלוֹא
<i>strangers</i> rather than daughters? Is not the manner in which our father treats us	נָכְרִיּוֹת
evidence that	
<i>we</i> , rather than perceived as daughters, <i>are counted</i>	נִחְשָׁבִינוּ
<i>by him</i> as a commodity to exchange for a long-term commitment of labor from a	לוֹ
prospective groom willing to marry us? Our father perceives his daughters as chattel.	
He is a wealthy man	
<i>because</i> he allowed you to marry his daughters in exchange for fourteen years of labor.	כִּי
Lavan has	
<i>sold us</i> to you in exchange for your labor. For the past twenty years, you have been	מִכָּרָנוּ
placing the fruit of your labor into our father's hands and rather than sharing it with	
you, his daughters and his grandchildren, he reaps the harvest of your labor	
<i>and consumes</i> it all. In addition to exploiting you, Lavan	וַיֹּאכֵל
<i>also</i> exploits his daughters and grandchildren by	גַּם
<i>consuming</i> the fruit of your labor. We are entitled to dowries, and know that our father	אָכֹל
will never give us its equivalent in silver. We will leave the house of Lavan	
<i>without</i>	אֶת
<i>our silver</i> .	כֶּסֶפִּנוּ
Genesis 31:16	
We are grateful to God (a/k/a Elokim) (Judge of the Universe) <i>because</i> He enabled you	כִּי
to acquire	
<i>all</i>	כָּל
<i>the wealth</i>	הָעֶשֶׂר
<i>that</i> Lavan intended to withhold from you. As a means of preventing Lavan from	אֲשֶׁר
cheating you out of taking possession of newborn livestock, God interceded on your	
behalf and	
<i>took</i> what Lavan sought to covet and placed it in your possession. We are convinced	הִצִּיל
<i>that</i>	
<i>Elokim</i> kept a substantial amount of livestock	אֱלֹהִים
<i>from our father</i> and gave it	מֵאֲבִינוּ
<i>to us</i> . Our father withholds that which rightfully belongs to you, your wives and his	לָנוּ
grandchildren.	
<i>It is</i> evident that our father, while you are in his employ, seizes upon every opportunity	הוּא
to withhold what rightfully belongs to you, your wives	
<i>and</i> conspires <i>to</i> withhold what rightfully belongs to <i>our children</i> . Lavan lacks	וּלְבָנָיו
compassion to remunerate you fairly,	
<i>and now</i> is the time for you to do	וְעַתָּה
<i>all</i>	כָּל
<i>that</i> God requires to extricate yourself and family from his thrall. If God	אֲשֶׁר
<i>says</i> it is imperative to move away, then you must do as He commands. If	אָמַר
<i>Elokim</i> says	אֱלֹהִים
<i>to you</i> that you must separate from Lavan, then it is imperative that you	אֵלֶיךָ
<i>do</i> as God commands."	עֲשֵׂה

An Anatomically Correct Translation of Genesis

Genesis 31:17

After convincing his two principal wives (Rochel and Leah) that it is imperative to move away from Lavan and resettle in Canaan, Yaakov (Jacob) a/k/a Yisrael (Israel)) plans for the exodus, <i>and</i> the next morning, <i>he gets up</i> and begins organizing a caravan.	וַיָּקָם
<i>Yaakov</i> marshals the members of his household to form a caravan containing their worldly possessions. Valuing the lives of his children over his wives, Yaakov initially tends to their needs. Yaakov prepares his children for the journey,	וַיַּקְבֵּץ
<i>and puts</i> each of his sons atop a camel.	וַיַּשֵּׂא
<i>With</i> preferential treatment toward	אֶת
<i>his sons</i> , Yaakov tends to their needs,	בָּנָיו
<i>and with</i> his sons situated on their respective camels, tends to the needs	וְאֶת
<i>his wives</i> by situating them	נָשָׁיו
<i>on</i>	עַל
<i>the camels</i> .	הַגְּמֵלִים

Genesis 31:18

Having accomplished all that is necessary to prepare for the journey God compelled him to undertake, Yaakov (Jacob) a/k/a Yisrael (Israel)) initiates the exodus, <i>and begins leading</i> the caravan toward Canaan. Yaakov departs	וַיִּנְהֲג
<i>with</i>	אֶת
<i>all</i>	כָּל
<i>his livestock</i>	מִקְנֵהוּ
<i>and with</i>	וְאֶת
<i>all</i>	כָּל
<i>his goods</i>	רֶכֶשוֹ
<i>that</i>	אֲשֶׁר
<i>he acquired</i> in Paddan Aram. Yaakov is laden with	רֶכֶשׁ
<i>livestock</i> and	מִקְנֵה
<i>his possessions</i>	קִנְיָנוֹ
<i>that</i> unbeknownst to Lavan,	אֲשֶׁר
<i>he acquired</i>	רֶכֶשׁ
<i>in Paddan</i>	בַּפָּדָן
<i>Aram</i> . Yaakov is anxious	אֲרָם
<i>to come</i> home	לְבוֹא
<i>to</i>	אֶל
<i>Yitzchok</i> (Isaac),	יִצְחָק
<i>his father</i> , who resides in the land of Canaan. Yaakov makes haste to end a 22-year separation from his father and mother by returning	אָבִיו
<i>to the land</i> of	אֶרֶצָה
<i>Canaan</i> .	כְּנָעַן

Genesis 31:19

Lavan is unaware of Yaakov's (Jacob) a/k/a Yisrael (Israel)) disappearance because he removed himself from his base to travel to <i>and</i> shear his flocks. <i>Lavan</i> and his sons	וְלָבָן
<i>went</i> on a three-day journey	הָלַךְ
<i>to shear</i> his sheep. Lavan went	לְגֹזֵז
<i>with</i> his sons to shear	אֶת
<i>his sheep</i> . While Rochel's father Lavan journeys toward his flocks, Rochel leaves the	צֹאֲנוֹ

An Anatomically Correct Translation of Genesis

caravan, returns to his home,	
<i>and steals</i> his teraphim (idols). Rachel hides the teraphim (idols) in the pillow situated atop her camel's saddle, and rejoins the caravan. Had	וְהַגָּב
<i>Rachel</i> any notions of the validity of idol worshipping, they were dispelled upon meeting Yaakov and transitioning into believing in the One True God of Avraham (f/k/a Avram), Yitzchok (Isaac) and Yaakov. Rachel hoped that stealing Lavan's idols (teraphim) would incentivize him toward giving up idol worshipping and begin worshipping the One True God of Avraham, Yitzchok and Yaakov. Another reason Rachel stole Lavan's idols was to prevent him from using their supernatural powers to gain knowledge of Yaakov's whereabouts. Rachel knew that if Lavan found Yaakov, he would use any means necessary to repatriate and continue exploiting him as a laborer and ensure the continuation of their perennial water supply that God enabled as long as Yaakov remained on his land. Rachel took it upon herself to make off	רָחֵל
<i>with</i>	אֶת
<i>the teraphim</i> (idols)	הַתְּרָפִים
<i>that</i> belonged	אֲשֶׁר
<i>to her father.</i>	לְאָבִיהָ
Genesis 31:20	
God told Yaakov (Jacob) a/k/a Yisrael (Israel)) to disassociate himself from Lavan, <i>and</i> to comply with God's wishes, Yaakov <i>deceives</i> Lavan into believing that he has no qualms about laboring on his behalf. God compelled	וַיִּגְבּוּ
<i>Yaakov,</i>	יַעֲקֹב
<i>with</i> regard to ending his relationship with Lavan, to remove the yoke of servitude placed upon him by his father-in-law. Knowing he is the	אֶת
<i>heart</i> of his father-in-law's workforce, Yaakov deceives	לֵב
<i>Lavan,</i>	לָבָן
<i>the Aramean,</i> into believing he is content with their labor-for-livestock pact. Yaakov surreptitiously planned his escape from Lavan	הָאַרְמִי
<i>by</i>	עַל
<i>not</i> giving him any indication of his intent to leave. Yaakov refused	בְּלִי
<i>to tell</i>	הַגִּיד
<i>him</i>	לוֹ
<i>that</i> he is inclined toward	כִּי
<i>running away</i> because he knows Lavan would resent him because	בָּרַח
<i>he</i> would be losing the one responsible for making him a very wealthy man.	הוּא
Genesis 31:21	
Yaakov (Jacob) a/k/a Yisrael (Israel)) severed ties with Lavan <i>and fled.</i>	וַיִּבְרַח
<i>He</i> (Yaakov, his family),	הוּא
<i>and all</i>	וְכָל
<i>that</i> belongs	אֲשֶׁר
<i>to him,</i> are heading toward Canaan,	לוֹ
<i>and</i> when <i>he gets up</i> to the shores of the Euphrates River, is faced with a watery obstacle	וַיִּקָּם
<i>and crosses</i> the Euphrates River	וַיַּעֲבֹר
<i>with</i> his caravan. After crossing	אֶת
<i>the Euphrates River,</i> Yaakov decides to encamp at Mount Gilead,	הַנֶּגֶד

An Anatomically Correct Translation of Genesis

<i>and sets</i> out to situate his caravan at its base.	וַיֵּשֶׁם
<i>With</i>	אֶת
<i>his face</i> pointing to the	פָּנָיו
<i>hill country</i> , Yaakov signals the caravan as to which direction it should follow. The path Yaakov has chosen for his caravan will eventually lead them to the base of	הָרָה
<i>the Gilead</i> Mountain.	הַגִּלְעָד

Genesis 31:22

While journeying toward Canaan, the shepherds with whom Yaakov (Jacob) a/k/a Yisrael (Israel)) is acquainted attempt and fail to draw water from the well where Yaakov initially encountered Rochel. Knowing that the God of Yaakov is responsible for enabling the well to provide water all the while Yaakov dwells within its confines, the shepherds attribute the dry well to Yaakov's absence. Hoping for the well to replenish, the shepherds monitor it for three days. When no well water is forthcoming, the shepherds encounter and tell Lavan that the well had gone dry, <i>and</i> when <i>he is</i> cognizant of the lack of well water, is determined to intercept, confront and coerce his most prodigious laborer into rejoining his employ. News of the empty well makes its way	וַיַּגֵּד
<i>to Lavan</i>	לְלָבָן
<i>on</i> the third <i>day</i> of Yaakov's return journey to Canaan. Lavan does not find out about Yaakov's absence until	בַּיּוֹם
<i>the third day</i> after Yaakov began journeying toward Canaan. Upon realizing	הַשְּׁלִישִׁי
<i>that</i> his son-in-law, four daughters and grandchildren	כִּי
<i>fled</i> without forewarning, Lavan stops shearing his sheep and marshals his kinsmen to intercept and confront	בָּרַח
<i>Yaakov</i> .	יַעֲקֹב

Genesis 31:23

Intent upon intercepting and confronting Yaakov (Jacob) a/k/a Yisrael (Israel)), Lavan leaves his flocks behind and goes after Yaakov's caravan. Knowing Yaakov to be a formidable adversary, Lavan is determined to enlist many men to confront him, <i>and takes</i> his sons	וַיִּקַּח
<i>with</i> him and others whom he refers to as	אֶת
<i>his brothers</i> . Lavan takes his sons and 'brothers'	אֶחָיו
<i>with him</i>	עִמּוֹ
<i>and pursues</i> Yaakov. Lavan formed and led a group of men to go	וַיִּרְדֹּף
<i>after him</i> (Yaakov). In four days, Lavan and his men traverse a	אֶחָיו
<i>distance</i> the equivalent <i>of</i> the	דֶּרֶךְ
<i>seven</i>	שָׁבָעַת
<i>days</i> it took Yaakov to traverse the same distance. Lavan's men move faster than Yaakov's caravan,	יָמִים
<i>and</i> over the course of four days, <i>catch</i> up to	וַיִּדְבֹּק
<i>him</i> . While worshiping God, Yaakov is unaware that Lavan and his men are closing	אֹתוֹ
<i>in</i> on him. The inevitable encounter between Yaakov and Lavan is going to occur in proximity to the	בְּהָרָה
<i>the Gilead</i> .	הַגִּלְעָד

Genesis 31:24

Lavan interprets catching up with Yaakov's (Jacob) a/k/a Yisrael (Israel)) caravan as a	וַיִּבְאֵהוּ
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An Anatomically Correct Translation of Genesis

sign that his gods favor him over Yaakov in battle. Intent upon nullifying Lavan's animosity toward Yaakov, God (a/k/a Elokim) (Judge of the Universe) dispatches the archangel Michael to communicate with Lavan while he lay sleeping. Intent upon communicating with Lavan, the angel situates itself in proximity to, <i>and comes</i> upon Lavan's subconscious.	
<i>Elokim</i> dispatched an angel	אֱלֹהִים
<i>to</i> communicate with	אֶל
<i>Lavan</i> ,	לָבָן
<i>the Aramean</i> by way of appearing	הָאֲרָמִי
<i>in</i> his <i>dream</i> . It is during	בְּחֶלֶם
<i>the night</i> while Lavan lay sleeping, that the archangel Michael makes its presence known to him,	הַלַּיְלָה
<i>and</i> with unsheathed sword pointing at Lavan in a threatening manner, <i>says</i>	וַיֹּאמֶר
<i>to him</i> , "I know you have come here to confront Yaakov and are intent upon killing him with word-spells. I warn you to	לֹ
<i>be careful</i> what you say to Yaakov. You place	הַשְׁמֹר
<i>yourself</i> in mortal danger if you utter word-spells in Yaakov's presence. Be careful what you say to Yaakov,	לְךָ
<i>for fear that</i> God will judge and punish you. God is intent upon returning Yaakov to Canaan, and forbids repatriation to your native land. You risk incurring God's wrath if	פֶּן
<i>you speak</i> to Yaakov in hopes of convincing him to return with you, or are intent upon harming him. Be careful	תִּדְבֹּר
<i>with</i> choosing the words you wish to impart to	עִם
<i>Yaakov</i> . Your words directed toward Yaakov, regardless of whether they come	יַעֲקֹב
<i>from</i> a <i>good</i> place in your heart	מִטּוֹב
<i>or</i> whether they take on the form of	עַד
<i>evil</i> incantations, will not sway him to reunite with you because it is God's will that he no longer associate with you."	רָע

Genesis 31:25

Upon learning of Yaakov's (Jacob) a/k/a Yisrael (Israel)) surreptitious departure, Lavan musters an entourage, sets out to intercept Yaakov and his entourage, <i>and</i> after journeying four days, <i>overtakes</i> him. It took	וַיִּשָּׁא
<i>Lavan</i> four days to overtake Yaakov, who had been seven days into his journey.	לָבָן
<i>With</i> a burning desire to confront	אֶת
<i>Yaakov</i> , Lavan intends to initiate a face-to-face encounter with him at sunrise. Yaakov prays to God,	יַעֲקֹב
<i>and</i> while praying, <i>Yaakov</i> sees, from atop Mount Gilead, Lavan and his entourage approaching. Yaakov descends Mount Gilead and informs his entourage to break camp and move up the mountain to establish a new base camp. After securing his entourage, Yaakov	וַיַּעֲקֹב
<i>itches</i> his tent.	תִּקַּע
<i>With</i> his entourage encamped, Yaakov takes comfort in his superior strategic position if it becomes necessary to engage Lavan in battle. After pitching	אֶת
<i>his tent</i>	אֶהְלֹו
<i>on Mount</i> Gilead, Yaakov retires for the night,	בְּהָר
<i>and Lavan</i> , after	וּלְבָן

An Anatomically Correct Translation of Genesis

<i>pitching</i> his tent, retires for the night. Lavan, along	תָּקַע
<i>with</i> his sons and companions whom he refers to as	אֶת
<i>his brothers</i> , pitched tents	אָחָיו
<i>in</i> the low-lying area adjoining the <i>mountain</i> known as	בְּהָר
<i>the Gilead</i> .	הַגִּלְעָד

Genesis 31:26

The following morning, Lavan assembles his entourage in front of Yaakov (Jacob) a/k/a Yisrael (Israel)) <i>and</i> upon encountering one another, <i>says</i>	וַיֹּאמֶר
<i>Lavan</i>	לָבָן
<i>to Yaakov</i> ,	לְיַעֲקֹב
" <i>What</i> have	מָה
<i>you done</i> to me? Why have you broken our labor-for-livestock pact? Why have you taken away my kin? Before you fled, I thought ours was an amicable relationship,	עָשִׂיתָ
<i>and</i> after you fled, I realized that <i>you deceived</i> me into believing all was well between us. Fleeing	וַתִּגְנוֹב
<i>with</i> my kin weighs heavily upon	אֶת
<i>my heart</i> . One day you are an integral part of my household, and the next, you steal away with my kin	לִבִּי
<i>and carry off</i> all your possessions. You abscond	וַתִּנְהַג
<i>with</i>	אֶת
<i>my daughters</i> and their children	בָּנָתִי
<i>as</i> if they are <i>captives</i> of war held at the point of the	כְּשִׁבְיֹת
<i>sword</i> !	חֶרֶב

Genesis 31:27

<i>Why</i>	לָמָּה
<i>did you hide</i> your feelings of discontent while living in my midst? What motivated you to muster the temerity	נִהְיָאתָ
<i>to</i> , without my knowledge or consent, <i>run off</i> with my kin? For many years, we interacted without incident	לִכְרוֹחַ
<i>and</i> after <i>you deceived</i>	וַתִּגְנוֹב
<i>me</i> into believing that ours was an amicable relationship, fled from the life I provided for you, your wives and your progeny. An exchange of words of discontent usually precedes the parting of the ways,	אֹתִי
<i>and</i> what baffles me is that I heard <i>not</i> one word of discontent uttered by you all the while you were living with me. I came all this way to hear	וְלֹא
<i>you tell</i>	הַגִּדְתָּ
<i>me</i> why you fled from my house. Had I known of your intent to extricate yourselves from my household and move to Canaan, I would have acted accordingly	לִי
<i>and would have sent you</i> away	וְאֶשְׁלַחְךָ
<i>with joy</i> in my heart	בְּשִׂמְחָה
<i>and with songs</i> sung by well-wishers accompanied	וּבְשִׁירִים
<i>with drum</i>	בָּתֵּף
<i>and (with) harp</i> .	וּבִכְנֹור

Genesis 31:28

Your surreptitious departure angered and saddened those left behind, <i>and</i> aggrieved me to no end. <i>Not</i> warning me of your intent to leave,	וְלֹא
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An Anatomically Correct Translation of Genesis

<i>you</i> neither <i>allowed me</i>	נָטַשְׁתָּנִי
<i>to</i> impart a goodbye <i>kiss</i> nor bid farewell	לְנַשֵּׁק
<i>to my grandsons</i>	לְבָנִי
<i>and to my daughters!</i>	וּלְבָנֹתַי
<i>Now</i> do	עַתָּה
<i>you</i> understand why I think you <i>were foolish</i>	הִסְבַּלְתָּ
<i>to do</i> that which alienated your father-in-law from your family?	עָשׂוּ

Genesis 31:29

Prior to leaving, did you consider what manner of retribution I would exact upon you? You should know that <i>it is</i>	יֵשׁ
<i>within</i> my <i>power</i> to lift up	לְאֵל
<i>my hand</i> and	יָדִי
<i>to do</i> harm	לְעֲשׂוֹת
<i>to you</i> . Last night, I had it in mind to	עֲמַכֶּם
<i>harm</i> you,	רָע
<i>and</i> while sleeping, the <i>God</i> of	וְאֱלֹהֵי
<i>your father</i> Yitzchok (Isaac), and your grandfather Avraham (f/k/a Avram) sent one of His angels to convey a message to me.	אֲבִיכֶם
<i>Last night</i> , an angel dispatched by your God	אֲמַשׁ
<i>spoke</i>	אָמַר
<i>spoke to me</i> while I was dreaming. I heard the angel	אֵלַי
<i>saying</i> , 'When you are face to face with Yaakov (Jacob) a/k/a Yisrael (Israel)), prior to speaking, make yourself	לְאֹמַר
<i>the guardian</i> of your own words. Govern your choice of the words you choose to allow to escape from your mouth while you are in Yaakov's presence. Do not place	הַשָּׁמֶר
<i>yourself</i> in mortal danger by initiating a verbal assault upon Yaakov. Refrain	לָךְ
<i>from speaking</i> to Yaakov in a harsh manner for fear that you incur God's wrath. Be careful	מִדְבָּר
<i>with</i> the words you choose to impart to	עִם
<i>Yaakov</i> . Your words directed toward Yaakov, regardless of whether they come	יַעֲקֹב
<i>from a good</i> place in your heart	מִטוֹב
<i>or</i> whether they take on the form of	עַד
<i>evil</i> incantations, will not sway Yaakov to reunite with you because it is God's will that Yaakov no longer associate with you. Twenty years of maltreating Yaakov has conditioned him to gird himself in anticipation of the harm he expects to issue forth from your hand.'	רָע

Genesis 31:30

I harbored anger toward you the moment I learned of your departure. Last night, while I was dreaming, the God of Avraham (f/k/a Avram) and Yitzchok (Isaac) sent an angel to reveal the reason why you left me, <i>and now</i> that I know God compels you	וְעַתָּה
<i>to go</i> away, I no longer harbor any anger toward you. Now I realize that	הֵלֵךְ
<i>you went</i> away from me	הִלַּכְתָּ
<i>because</i> the God of Avraham and Yitzchok told you it was time for you to requite your twenty-year	כִּי
<i>longing</i> to reunite with your father and mother. God knows	נִכְסָף
<i>you yearn</i> to return	נִכְסַמְתָּה

An Anatomically Correct Translation of Genesis

to the <i>house</i> of	לְבֵית
<i>your father</i> , and He will ensure that a reunion ensues. I accept God's will that you disenfranchise yourself from me, but I do not understand	אָבִיךָ
<i>why</i> you stole my gods. Tell me why	לָמָּה
<i>you stole</i> my gods. Why have you made off	גָּנַבְתָּ
<i>with</i> the teraphim (idols) I use to evoke the supernatural powers of	אֵת
<i>my gods?</i> "	אֱלֹהֵי

Genesis 31:31

Lavan implores Yaakov (Jacob) a/k/a Yisrael (Israel)) to explain why he fled and to respond to his accusation that someone in his entourage stole his idols. Yaakov contemplates how he is to respond, <i>and answers</i> him in the following manner.	וַיַּעַן
<i>Yaakov</i> is compelled to explain why he left for Canaan without informing his father-in-law	יַעֲקֹב
<i>and says</i>	וַיֹּאמֶר
to <i>Lavan</i> , "I refrained from telling you of my intent to move away	לְלָכֹךְ
<i>because</i>	כִּי
<i>I was afraid</i> you might resort to using forceful means to keep your daughters and grandchildren from accompanying me. I did not tell you I was leaving	יִרְאָתִי
<i>because</i> while making my plans known to my wives,	כִּי
<i>I said</i> to them that we dare not tell Lavan of our intent to leave,	אָמַרְתִּי
<i>for fear that</i> he might harm the one taking his daughters and grandchildren away from him. I did not want to incite you to the point where	פֶּן
<i>you would take by force</i> my wives and children away from me. I conspired	תִּגְזֹל
<i>with</i>	אֵת
<i>your daughters</i> (my wives) to sever all ties with you because I did not want you stealing them (my wives and children)	בְּנוֹתַיךְ
<i>from me.</i>	מֵעַמִּי

Genesis 31:32

You have often heard my sons scoff at your idolatry. It is highly unlikely they stole your idols. I welcome you to rummage through our possessions to determine if your gods are hiding among us. I will exile anyone responsible for commingling your 'gods' <i>with</i> our possessions. Banishment to	עַם
<i>whoever</i> in our midst covets your idols. If	אֲשֶׁר
<i>you find</i> your idols in the possession of one of my relatives, reclaim them and	תִּמְצָא
<i>with</i>	אֵת
<i>your gods</i> in hand, quickly distance yourself from us. If one of my relatives stole your idols, he shall	אֱלֹהֶיךָ
<i>not</i> live as long as if he continued worshiping the One True God of Avraham (f/k/a Avram) and Yitzchok (Isaac). If the coveter of your gods is among us,	לֹא
<i>he shall live</i> in infamy and die before his time. Go through our possessions in search of your idols. If you find your idols, remove them from	יִחְיֶה
<i>the presence of</i>	נֶגֶד
<i>our</i> relatives whom we refer to as our <i>brothers</i> . If you come upon objects that you	אֶחָיו
<i>recognize</i> as physical representation of the gods you worship, gather them	הִכָּר
<i>unto yourself</i> and continue coveting	לָךְ
<i>that</i> which you worship and use to practice sorcery. If you find your idols amongst our	מָה

An Anatomically Correct Translation of Genesis

possessions, I will accept blame for harboring the blasphemer. The blame lies	
<i>with me</i> for not inculcating my people with the wisdom sufficient to resist coveting idols such as yours. If you find your idols, remove them from our presence	עֲמָדִי
<i>and take</i> them as far away as possible. Determine	וְקַח
<i>for yourself</i> , whether or not your idols are secreted among our possessions.” Yaakov thought it inconceivable that someone in his caravan took and coveted Lavan’s idols,	לָךְ
<i>and</i> hoped Lavan would <i>not</i> find them in the midst of his caravan. Had Yaakov	וְלֹא
<i>known</i> that Rochel had stolen Lavan’s idols, he would have not uttered the punishment that God, upon hearing him utter, would exact upon Rochel. It was unfortunate that	יָדַע
<i>Yaakov</i> , unaware	יַעֲקֹב
<i>that</i>	כִּי
<i>Rochel</i> had stolen Lavan’s idols, had uttered aloud the punishment he thought befitting the coveter of Lavan’s idols. Had Yaakov known	רָחֵל
<i>she</i> (Rochel) <i>stole them</i> (Lavan’s idols), he would never have uttered aloud the punishment he thought befitting the coveter of Lavan’s idols.	גָּנְבָתָם

Genesis 31:33

Desirous of recovering his stolen teraphim (idols), Lavan accepts Yaakov’s (Jacob) a/k/a Yisrael (Israel)) challenge to search his caravan. Lavan suspects his stolen idols are inside Yaakov’s tent, <i>and</i> hopes <i>he comes</i> upon them. Desirous to find his stolen idols,	וַיִּבֹא
<i>Lavan</i> begins searching	לָכֵן
<i>inside</i> Yaakov’s <i>tent</i> .	בְּאֶהֱלָהּ
<i>Yaakov</i> ’s tent has only one entrance. Upon entering Yaakov’s tent, Lavan finds himself situated in Rochel’s compartment. Lavan searches through and is unable to find his idols among her belongings. Lavan continues searching for his stolen idols	יַעֲקֹב
<i>and</i> when he goes <i>inside</i> that part <i>of</i> the <i>tent</i> where	וּבְאֶהֱלָהּ
<i>Leah</i> resides, is unable to find his idols among her belongings. Lavan goes into Bilhah and Zilpah’s tents,	לְאָה
<i>and</i> after he searches <i>inside</i> the part <i>of</i> Yaakov’s <i>tent</i> where his daughters (Bilhah and Zilpah), who also happened to be	וּבְאֶהֱלָהּ
<i>two</i> of	שְׁתֵּי
<i>the maidservants</i> of his other two daughters (Leah and Rochel) reside, is unable to find his idols hidden among their belongings. Lavan searched the tents where Yaakov and his wives reside,	הָעֲמָהֹת
<i>and</i> to his dismay, was <i>not</i> able to find his stolen idols. Lavan hoped	וְלֹא
<i>he would find</i> his stolen idols hidden in Yaakov’s tent, and is disappointed from failing find them. In order to exit from Yaakov’s tent, Lavan has to move from Zilpah’s compartment into Bilhah’s compartment, then from Bilhah’s compartment into Leah’s compartment, and then into Rochel’s compartment adjacent to the tent’s only entrance/exit. Lavan searches Yaakov’s tent for his stolen idols,	מֵצָא
<i>and</i> as <i>he comes out</i> of the compartments of Yaakov’s tent housing Zilpah and Bilhah, enters into and exits Leah’s compartment. Lavan exits	וַיֵּצֵא
<i>from</i> that part of the <i>tent</i> where	מֵאֶהֱלָהּ
<i>Leah</i> resides and enters Rochel’s compartment,	לְאָה
<i>and</i> as <i>he comes</i>	וַיִּבֹא
<i>into</i> that part of <i>tent</i> where	בְּאֶהֱלָהּ
<i>Rochel</i> resides, is disappointed not to have found his idols secreted there. Having not	רָחֵל

An Anatomically Correct Translation of Genesis

found his stolen idols situated in Yaakov's tent, Lavan is determined to search through the rest of his caravan,	
Genesis 31:34	
<i>and</i> after searching through Yaakov's (Jacob) a/k/a Yisrael (Israel)) encampment, fails to discover that his daughter <i>Rochel</i> is the one who	וְרַחֵל
<i>took</i> his idols. Rochel secretly made off	לָקְחָהּ
<i>with</i>	אֶת
<i>the teraphim</i> (idols) belonging to Lavan,	הַתְּרָפִים
<i>and put them</i>	וּתְשִׁימֵם
<i>into</i> a cushion situated atop the <i>saddle</i> of	בְּכֵר
<i>the camel</i> she rides while journeying toward Canaan. To keep anyone from finding out she stole Lavan's idols, Rochel finds an ideal hiding place	הַגָּמֶל
<i>and</i> hides them inside her saddle cushion. After secreting the idols inside her saddle cushion, Rochel <i>sits</i>	וַתֵּשֶׁב
<i>on them</i> . No one suspects Rochel's saddle cushion contains Lavan's stolen idols,	עָלֵיהֶם
<i>and</i> despite <i>rummaging</i> through Yaakov's tent and failing to find his stolen idols,	וַיִּמְשֹׁשׁ
<i>Lavan</i> is determined to search everyone and everything in Yaakov's entourage. Thus far,	לָכֵן
<i>with</i> regard to reacquiring his stolen idols, Lavan comes up empty handed. Despite searching through	אֶת
<i>all</i> the contents found in	כָּל
<i>the tent</i> belonging to Yaakov, Lavan fails to find the stolen idols,	הָאֵהָל
<i>and not</i> successful in finding his stolen idols, hopes	וְלֹא
<i>he will find</i> them hidden somewhere in the midst of Yaakov's entourage.	מָצָא
Genesis 31:35	
Failing to find his stolen idols, Lavan exits Yaakov's (Jacob) a/k/a Yisrael (Israel)) tent, and makes his way toward Rochel seated atop a camel. Suspecting Rochel might be secreting his idols in the cushion upon which she sat, Lavan tells her to dismount, <i>and</i> before complying with his demand, <i>says</i> Rochel	וַתֹּאמֶר
<i>to</i>	אֶל
<i>her father</i> , "Let	אָבִיָּהּ
<i>not</i> my refusal to obey your command to extricate myself from the cushion	אֶל
<i>become an annoyance</i> . I pray my refusal to comply with your command does not engender a showing of anger	יָחַר
<i>in</i> the <i>eyes</i> of	בְּעֵינַי
<i>my lord</i> . You should refrain from searching my cushion	אֲדֹנָי
<i>because</i> I menstruated upon it. I think it	כִּי
<i>not</i> a good idea for you to lay hands upon the contaminated cushion.	לֹא
<i>I can</i> be compelled	אוּכָל
<i>to stand</i>	לָקוּם
<i>in your presence</i> while you search my cushion, but that would cause you to lay hands upon that which is contaminated. I hesitate to comply with your command	מִפְנֵיךָ
<i>because</i> the menstruating	כִּי
<i>way</i> of	דֶּרֶךְ
<i>women</i> is upon	נָשִׁים
<i>me</i> ." Lavan removes Rochel from the camel	לִי

An Anatomically Correct Translation of Genesis

<i>and searches</i> her cushion. Rather than finding his idols, Lavan finds jugs secreted inside Rochel's saddle pillow. Lavan is unaware that God had transformed his teraphim (idols) into jugs. God did not want Lavan to find out that Rochel had stolen his idols,	וַיִּחְפֹּשׂ
<i>and</i> transformed them into jugs to ensure that he did <i>not</i> succeed in determining that his daughter is the thief. Lavan thought	וְלֹא
<i>he would find</i> his stolen idols commingled	מִצָּא
<i>within</i> the cushion upon which Rochel sat, but God transformed	אֶת
<i>the teraphim</i> (idols) into jugs. ²⁷⁴	הַתֵּרָפִים

Genesis 31:36

God commanded Yaakov (Jacob) a/k/a Yisrael (Israel)) to abandon Lavan. Determined to have a face-to-face confrontation with Yaakov, Lavan pursued, besieged, and threatened Yaakov with retribution for abandoning him. After castigating Yaakov for abandoning him, Lavan accused him of stealing his idols, <i>and</i> it <i>annoys</i> Yaakov to have become the object of Lavan's unwelcome pursuit, threats and unfounded accusations. Lavan pursued Yaakov under the pretext of retrieving his missing idols. Lavan's true reason for pursuing Yaakov is to convince him to rejoin his household and resume laboring on his behalf. Lavan knows that Yaakov is the key to his prosperity. Lavan also knows of the correlation between Yaakov leaving him and the well drying up. The empty well confirms Lavan's worst fears that he cannot survive without Yaakov's presence, and that is why he aggressively pursued and attempted to convince him to rejoin his labor force. Knowing Yaakov laboring on his behalf is the key to his prosperity and knowing Yaakov living in his midst ensures an adequate water supply, Lavan abandoned his flock of sheep and doggedly went after him. Lavan is willing to concede	וַיַּחַר
<i>to Yaakov</i> anything to persuade him to return to his house and continue laboring on his behalf,	לְיַעֲקֹב
<i>and</i> Yaakov, annoyed by Lavan confronting him, is intent upon <i>quarrelling</i>	וַיִּרֶב
<i>with Lavan,</i>	בְּלָבָן
<i>and speaks</i> his mind. Mistreated by Lavan for twenty years, for the first time,	וַיִּצֵן
<i>Yaakov</i> intends to verbalize his anger toward him,	יַעֲקֹב
<i>and says</i>	וַיֹּאמֶר
<i>to Lavan,</i>	לְלָבָן
"What is	מָה
<i>my transgression?</i>	כִּשְׁעִי
What is	מָה
<i>my sin?</i> Is my leaving so egregious	חַטָּאתִי
<i>that</i> you would abandon your flocks and household to pursue and confront me? I do not understand why	כִּי
<i>you pursued</i>	דָּלַקְתָּ
<i>after me</i> in such an aggressive manner.	אַחֲרַי

Genesis 31:37

I am angry with you <i>because</i>	כִּי
<i>you rummaged</i> through my goods and failed to find your stolen idols. You hoped your	מִשְׁשֵׁתָּ

²⁷⁴ To discourage her father from discovering his stolen idols secreted inside the cushion upon which she sits, Rochel cites menstruation as the cause of its uncleanness. The 'uncleanness' Rochel speaks of is unholy idols secreted inside the seat cushion.

An Anatomically Correct Translation of Genesis

search would reunite you	
<i>with</i> your idols, but after searching through	את
<i>all</i>	כל
<i>my goods,</i>	כלי
<i>what</i> possessions of yours	מה
<i>did you find?</i>	מצאת
<i>From all</i> the	מכל
<i>goods</i> I possess, what have you found missing from	כלי
<i>your household?</i>	ביתך
<i>Set</i> the goods you believe I stole from you	שים
<i>here,</i>	כה
<i>in front of</i>	נגד
<i>my brothers</i>	אחי
<i>and your brothers,</i>	ואחיה
<i>and let them decide</i> who,	ויוכיחו
<i>between</i> the	בין
<i>two of us</i> , is a thief or false accuser. Find and bring forth the spoils of the thief you believe is in our midst to convince your brothers and my brothers of the veracity of your accusations.	שנינו

Genesis 31:38

In my defense, throughout <i>this</i> , my	זה
<i>twenty-</i>	עשרים
<i>year</i> period of shepherding your livestock,	שנה
<i>I</i> never thought I had the right to assuage my family's hunger by pilfering and slaughtering your livestock. During the time I worked	אנכי
<i>with you</i> , did any of	עמך
<i>your ewes</i>	רחליך
<i>and she-goats</i> ever miscarry during my shepherding tenure?	ועזיה
<i>Not</i> a one of your livestock miscarried under my care. I speak truthfully when I say that	לא
<i>they</i> (your livestock under my care) never <i>miscarried</i> ,	שכלו
<i>and</i> I speak truthfully when I say that I never took to slaughtering any of the <i>rams</i> of	ואילי
<i>your flock</i> to assuage my family's hunger.	צאנך
<i>Not</i> once have I considered slaughtering your livestock to assuage my family's hunger. Even when close to starvation, never	לא
<i>have I</i> resorted to pilfering and <i>eating</i> your livestock.	אכלתי

Genesis 31:39

During my twenty years of shepherding your flocks, not once did I bring you any of the <i>mangled ones</i> .	טרפה
<i>Not</i> a single mangled livestock have	לא
<i>I brought</i>	הבאתי
<i>to you</i> because I knew that rather than exonerating me of the loss of a mangled animal, you would hold me liable and subject me to replacing it with one of my own. Knowing you would never exonerate me from the loss of your livestock for any reason,	אלך
<i>I</i> realized I would have to compensate you with one of my own.	אנכי
<i>I would</i> have to be the one to <i>bear</i> responsibility for <i>the loss</i> of your livestock. You always demanded and received compensation for the loss of your livestock	אחטנה

An Anatomically Correct Translation of Genesis

<i>from my hand!</i> Regardless of the manner in which there came about a diminution of your livestock under my care,	מִיָּדִי
<i>you would exact it</i> (compensation) from me. You compelled me to compensate you for livestock	תִּבְקָשְׁנָה
<i>stolen by</i>	גָּנְבָתִי
<i>day,</i>	יוֹם
<i>and</i> for livestock <i>stolen by</i>	וּגְנָבָתִי
<i>night.</i> Upon learning I compensated you for animals stolen from your flock, people assumed that I had stolen them.	לַיְלָה

Genesis 31:40

While shepherding your flocks, subjected <i>I was</i> to all manner of extremes of weather.	הָיִיתִי
<i>In the day,</i>	בְּיוֹם
<i>it</i> (the sun) <i>consumed me</i> as fire consumes a log. The unrelenting	אֶכְלָנִי
<i>heat</i> made me sweat and pray for climatic moderation,	חֶרֶב
<i>and</i> the <i>cold</i> enveloping me	וְקֶרֶחַ
<i>in the night</i> made me shiver and pray for climatic moderation. In lieu of wandering off to sleep, I kept the sheep from wandering off,	בַּלַּיְלָה
<i>and</i> while keeping them from wandering away, <i>it</i> (sleep) <i>wandered</i> away from me. Sleep came by to take hold, but determined to keep your sheep from wandering off, I resisted its grasp, and it wandered away. I gave up	וַתֵּדַד
<i>my sleep</i> to ensure the safety of your livestock. Wave after wave of sleep passed	שְׁנָתִי
<i>before my eyes</i> and left wakefulness in its wake.	מִעֵינֵי

Genesis 31:41

While in your employ, I failed to experience a moment's respite from suffering at your hand that began during our initial encounter when in exchange for a month's labor, you subjected me to the presence of the idols scattered throughout your household. As if <i>this</i> indignation were not enough, upon taking up residence in a tent, and while tending to your flocks, I could barely survive on what you paid	זֶה
<i>to me.</i> During the	לִי
<i>twenty</i>	עֶשְׂרִים
<i>years</i> served	שָׁנָה
<i>in your household,</i> I have only known suffering and deprivation. Knowing I wanted to marry your daughter Rochel, you took advantage and forced me to labor on your behalf for seven years in exchange for her hand in marriage. After laboring for you for seven years, I attempted to marry Rochel, and you orchestrated events leading to my unwittingly marrying your daughter Leah. After deceiving me, you had the temerity to demand seven more years of servitude in exchange for Rochel's hand in marriage. Our original arrangement called for seven years of my servitude in exchange for Rochel's hand in marriage, but you deceived me and	בְּבֵיתְךָ
<i>I served you</i>	עֲבַדְתִּיךָ
<i>four</i> and	אַרְבַּע
<i>ten</i>	עֶשְׂרֵה
<i>years</i> in exchange	שָׁנָה
<i>for</i> marrying <i>two</i> of	בְּשָׁתִי
<i>your daughters.</i> After paying my debt to you for your two daughters' hand in marriage, I made known my plight of barely being able to provide for my wives and children and	בְּנִתֶיךָ

An Anatomically Correct Translation of Genesis

expressed my desire to leave your employ. Mindful of exacting many more years of my servitude, you induced me to enter into a labor-for-livestock pact with you. I continued laboring on your behalf,	
<i>and</i> during the next <i>six</i>	וְשֵׁשׁ
<i>years</i> , upon realizing that my acquisition of wealth, measured	שָׁנִים
<i>in sheep</i> , rivaled your own, you sought to undermine the terms our labor-for-livestock pact. Prior to the next birthing season, you established remunerative terms	בְּצֹאֲנֶךָ
<i>and</i> after the birthing season favored a majority of sheep coming into my possession, <i>you changed</i> the terms of my wages. God undermined your ability to tamper	וַתַּחֲלֶה
<i>with</i>	אֵת
<i>my wages</i> . God nullified the sorcery you utilized to undercut my wages, not once, but	מִשְׁכֻּרְתִּי
<i>ten</i>	עֲשָׂרַת
<i>times</i> ten!	מַנִּים

Genesis 31:42

God (a/k/a Elokim) (Judge of the Universe) brought about my prosperity because of the merit of Yitzchok (Isaac), my father and Avraham (f/k/a Avram), my grandfather. <i>If not</i> for the merit of Avraham and Yitzchok, the	לִי
<i>God</i> of	אֱלֹהֵי
<i>my grandfather</i> (the	אָבִי
<i>God</i> of	אֱלֹהֵי
<i>Avraham</i>) who begat Yitzchok, who begat me, would not have allowed me to prevail against you. God aligned Himself with Avraham	אֲבִרָהֶם
<i>and</i> Yitzchok. I am in <i>awe</i> of God and am grateful that He aligns Himself with	וּפְחַד
<i>Yitzchok</i> and me. I am prosperous because	יִצְחָק
<i>He</i> (the God of Avraham) <i>was</i>	הָיָה
<i>with me</i> during my tenure as your employee. Last night, the God of Avraham reprimanded, judged and found you guilty of impoverishing and cheating me and mine throughout the duration of our labor-for-livestock pact. God undermined all your efforts to keep me in perpetual poverty. It is evident	לִי
<i>that</i>	כִּי
<i>now</i> I have much. I am not	עַתָּה
<i>empty-handed</i> because God is on my side. God would have seen to it that I wanted for nothing, whether I left you of my own accord or	רִיקָם
<i>you sent me</i> away	שְׁלַחְתָּנִי
<i>with</i> nothing. God recognized you as the source of	אֵת
<i>my hardship</i> ,	עָנִי
<i>and</i> the manner in which you unjustly enriched yourself <i>with</i> the	וְאֵת
<i>toil</i> of	לְגִיעַ
<i>my hands</i> . In spite of your exploitative nature, God transformed you from an impoverished to wealthy herdsman who, after my arrival, begat sons. God	כִּפִּי
<i>saw</i> all the hardship heaped you upon me over the past twenty years, and desiring to end my suffering, commanded me to disassociate from you.	רָאָה
<i>Elokim</i> witnessed the underhanded manner in which you strove to keep me in perpetual poverty,	אֱלֹהִים
<i>and</i> to bring about a cessation of my exploitation, <i>reprimanded</i> you	וַיּוֹכַח
<i>last night</i> ."	אָמַשׁ

An Anatomically Correct Translation of Genesis

Genesis 31:43

Yaakov (Jacob) a/k/a Yisrael (Israel)) verbalized to Lavan all the hardships he alleged Lavan to have inflicted upon him during their twenty-year relationship. Upon hearing Yaakov air all his grievances, Lavan is intent upon responding <i>and answering</i> him in the following manner: In response to Yaakov and his family's disenfranchisement,	וַיַּעַן
<i>Lavan</i> admits to feeling betrayed and wanting to exact vengeance upon Yaakov. The night before Lavan is to exact vengeance upon Yaakov, an angel of God warns him to refrain from harming his son-in-law. Fearing the wrath of God, Lavan abandons the notion of implementing violence as a means of seeking revenge upon Yaakov. Lavan intends to redress his grievances in a benign manner,	לָכֵן
<i>and says</i>	וַיֹּאמֶר
<i>to</i>	אֵל
<i>Yaakov,</i>	יַעֲקֹב
" <i>The women</i> to whom you are married are	הַבָּנוֹת
<i>my daughters,</i>	בָּנֹתַי
<i>and the children</i> whom you fathered are	וְהַבָּנִים
<i>my grandchildren,</i>	בָּנֵי
<i>and the sheep</i> you possess were acquired from	וְהַצֹּאן
<i>my sheep.</i> I am the source of everything you acquired during the past 20 years,	צֹאֲנִי
<i>and all</i>	וְכָל
<i>that</i>	אֲשֶׁר
<i>you</i> possess and	אֲמָה
<i>see</i> before you, would not have come about had it not been for my alliance with you who, at the time we met, had nothing! Rather than running away, you should have maintained your allegiance and acknowledged your indebtedness	רָאָה
<i>to me!</i> I have thoughts of unleashing a wave of destruction upon you and yours, but it	לִי
<i>is</i> not in my best interest to do so. If I were to engage you in battle, an inevitable cutting of the flesh of my flesh and the shedding of the blood of my blood would ensue. I say to you	הוּא
<i>and to my daughters,</i>	וְלִבְנֹתַי
" <i>What harm</i>	מָה
<i>can I do</i>	אֶעֱשֶׂה
<i>to them</i> on this,	לְאֵלֶּהָ
<i>the day</i> when my blood runs hot?" Is not death and destruction too high a price to pay for the acquisition of personal satisfaction? Should I shed blood and destroy property	הַיּוֹם
<i>or,</i> for the sake of my daughters and grandchildren, walk away? How can I allow my ill feelings toward you to extend to my daughters and	אוֹ
<i>to their sons</i> (my grandchildren)	לְבָנֶיהֶן
<i>whom</i>	אֲשֶׁר
<i>they</i> (your sons) <i>have borne?</i>	יָלְדוּ

Genesis 31:44

I have voiced all grievances toward you, <i>and now</i> that I have expressed an aversion toward resolving our differences in a violent manner, propose we enter into a peace-pact.	וַעֲתָה
<i>Come</i> forward and	לָכֵה
<i>let us make peace.</i> Let us end our hostilities by entering into a	נִכְרְתָהּ

An Anatomically Correct Translation of Genesis

<i>covenant.</i>	כְּרִית
<i>I am willing to enter into a covenant,</i>	אֲנִי
<i>and so should you.</i> Let us enter into a covenant	וְאַתָּה
<i>and ask that He (God) be so kind as</i>	וְהִנֵּה
<i>to witness</i> our entering into and perpetuating this covenant. I believe this covenant will ensure peaceful relations	לְעֵד
<i>between me</i>	כִּינִי
<i>and between you."</i>	וּבִינְךָ

Genesis 31:45

Yaakov (Jacob) a/k/a Yisrael (Israel)) is intent upon memorializing the establishment of the pending peace-pact between himself and Lavan, and sets about erecting a stone pillar similar to the one he erected atop Mount Moriah in response to experiencing God's revelation. Yaakov sets his sight upon <i>and takes</i> hold of a massive boulder to serve as a monument to memorialize the pending covenant between himself and Lavan.	וַיִּקַּח
<i>Yaakov</i> singlehandedly wrenches the massive	וַיַּעֲקֹב
<i>stone</i> from the earth,	אֶבֶן
<i>and sets it up</i> as a	וַיִּרְמֶהָ
<i>monument</i> to memorialize the covenant between Lavan and himself and to serve as a border marker between their respective territories.	מִצָּבָה

Genesis 31:46

Yaakov (Jacob) a/k/a Yisrael (Israel)) commits to entering into a peace pact with Lavan by erecting a massive stone monument to serve as a symbol of the establishment of a peace pact between their respective tribes. Yaakov intends to enlist his sons' help to complete the monument, <i>and</i> to achieve his objective, <i>says</i>	וַיֹּאמֶר
<i>Yaakov</i>	וַיַּעֲקֹב
<i>to his relatives,</i>	לְאֶחָיו
" <i>Gather</i>	לְקַטֹּוּ
<i>stones</i> ". As they go about wrenching massive stones from the ground, Yaakov's sons demonstrate to Lavan and others that they too possess God-given superhuman strength. Yaakov is intent upon demonstrating to Lavan and other would-be enemies that his sons' possess superhuman strength sufficient to discourage waging war against him and his kin. Lavan witnesses Yaakov's sons carrying the massive stones	אֶבְנִים
<i>and</i> is in awe as <i>they take</i> the	וַיִּקְחוּ
<i>stones</i> to the site where Yaakov erected the stone pillar	אֶבְנִים
<i>and make</i> a stone	וַיַּעֲשׂוּ
<i>mound</i> around it. As it is the custom of the times to feast after entering into a covenant, food is prepared	גֹּל
<i>and they ate</i>	וַיֹּאכְלוּ
<i>there</i>	שָׁם
<i>on</i>	עַל
<i>the mound</i> of stones assembled by Yaakov's sons.	הַגֹּל

Genesis 31:47

After exchanging vows with Yaakov (Jacob) a/k/a Yisrael (Israel)) to perpetuate peaceful relations between their respective tribes, Lavan is intent upon naming the site where they entered into a peace pact, <i>and calls</i>	וַיִּקְרָא
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An Anatomically Correct Translation of Genesis

<i>it</i> 'Yegar Sohadusa' (Witness Mound). Because he speaks Aramaic,	לו
<i>Lavan</i> names it	לָבָן
'Yegar	יָגַר
<i>Sohadusa</i> ,	שְׁהָדוּתָא
<i>and Yaakov</i> , because	וַיַּעֲקֹב
<i>he</i> speaks Hebrew, <i>calls</i>	קָרָא
<i>it</i>	לו
'Galeid' (Mound Witness).	גַּלְעָד

Genesis 31:48

Yaakov (Jacob) a/k/a Yisrael (Israel)) and Lavan entered into a peace-pact to avoid unnecessary bloodshed that might ensue because of Lavan's animosity borne out of Yaakov abruptly severing their twenty-year relationship. Lavan is intent upon speaking to his son-in-law, <i>and says</i>	וַיֹּאמֶר
<i>Lavan</i> to Yaakov, "Let	לָבָן
<i>the</i> pillar and the stone <i>mound</i> serve to memorialize the site where we entered into a peace pact and may it also serve as a marker between our respective territories. Let	הַגֵּל
<i>the</i> pillar and mound situated at this site serve to memorialize our entering into <i>this</i> peace-pact. May God see fit to	הִנֵּה
<i>witness</i> the establishment of peaceful relations	עֵד
<i>between me</i>	בֵּינִי
<i>and between you</i> , and may He recognize this as	וּבֵינֶךָ
<i>the day</i> we both agreed to enter into a peace-pact." Lavan believes God will occupy this site, watch for any signs of hostility initiated by either Yaakov or his respective tribes and intercede and maintain the peace if either he or Yaakov violate the newly established peace-pact. 'Galeid' (Mound Witness) is the name chosen by Yaakov	הַיּוֹם
<i>for</i> the site where peace between himself and Lavan is established. Although Lavan named the site by utilizing his Aramaic language, out of respect for Yaakov, he utters the Hebrew name of the site.	עַל
<i>This</i> verbal demonstration of Lavan's respect for Yaakov comes about after	כֵּן
<i>he calls</i> the peace-site by	קָרָא
<i>its</i> Hebrew <i>name</i>	שְׁמוֹ
'Galeid'.	גַּלְעָד

Genesis 31:49

Lavan believes God (a/k/a AdoShem) (Ruler of the Universe), rather than himself or Yaakov (Jacob) a/k/a Yisrael (Israel)) will take responsibility for maintaining the peace between their respective tribes. Lavan equates the top of the massive stone Yaakov erected with a watchtower <i>and</i> envisions <i>the watchtower</i> , with its high vantage point, as the means by which God situates Himself and keeps watch for a breach of the newly established peace-pact between their respective tribes. Lavan believes	וְהִמָּצְפָּה
<i>that</i> God will assume responsibility for maintaining the peace between their respective tribes and	אֲשֶׁר
<i>says</i> to Yaakov,	אָמַר
" <i>May He</i> (God) stand <i>watch</i> and act upon any signs of hostility occurring between our respective tribes. Let	יִצַּף
<i>AdoShem</i> maintain an ever-vigilant watch for the advent of any hostilities occurring	יְהִינָה
<i>between me</i>	בֵּינִי

An Anatomically Correct Translation of Genesis

<i>and between you.</i> A higher power is required to maintain the peace between our respective tribes. We need God's presence	וּבִינְךָ
<i>because</i>	כִּי
<i>we</i> have a tendency to <i>hide</i> from one another and plan assaults in our solitude. Left to his own devices, a	נִסְתָּר
<i>man</i> is capable of inciting violence and prior to acting upon his inclination, is when God needs to intercede and prevent the hostile faction	אִישׁ
<i>from</i> inflicting harm upon <i>the other.</i> "	מֵרָעָהוּ

Genesis 31:50

Lavan is remiss for having maltreated his four daughters, and fears Yaakov (Jacob) a/k/a Yisrael (Israel)) might emulate him if he were inclined toward fathering more children with women other than his four daughters. To ensure that his son-in-law confines himself to procreating with his four daughters, Lavan says to Yaakov, "As the matter of establishing peace is concluded, I must ask you to utter an oath compelling you to perpetuate conjugal relations with my daughters. I will hold you accountable <i>if</i>	אִם
<i>you afflict</i> any of my daughters by withholding conjugal relations. You must vow to maintain conjugal relations	תַּעֲנֶנָּה
<i>with</i>	אֶת
<i>my daughters</i> to whom you are married.	בְּנָתִי
<i>And if</i> , for any reason,	וְאִם
<i>you take</i>	תִּקַּח
<i>wives</i>	נָשִׁים
<i>in addition to</i> the four to whom you are married; even if any of	עַל
<i>my daughters</i> die, this too will constitute a violation of the oath I am about to compel you to utter and honor. Even though there will be	בְּנָתִי
<i>no</i>	אִין
<i>man</i> of impartiality around to ensure you do not violate this oath, remember that God (a/k/a Elokim) (Judge of the Universe) is always	אִישׁ
<i>with us</i> and will hold you accountable. As regards to the oath you are about to utter and honor,	עִמָּנוּ
<i>remember</i> that	רָאָה
<i>Elokim</i> bears	אֱלֹהִים
<i>witness</i> to the goings-on	עֵד
<i>between me</i>	בֵּינִי
<i>and between you.</i> "	וּבִינְךָ

Genesis 31:51

Not having said everything he had to say to his son-in-law, Lavan continues speaking <i>and says</i>	וַיֹּאמֶר
<i>Lavan</i>	לָבָן
<i>to Yaakov,</i>	לְיַעֲקֹב
<i>"Beholding</i>	הִנֵּה
<i>the mound</i> and pillar erected by you and your sons, I realize that	הַגֵּל
<i>the</i> mound is a symbolic representation of our peace pact. Anyone beholding <i>this</i> mound of stones made by your sons,	הָזֶה
<i>and beholding</i>	וְהִנֵּה
<i>the</i> massive <i>pillar</i> of stone you wrenched from the ground and set upright, shall	הַמַּצְבָּה

An Anatomically Correct Translation of Genesis

understand that its purpose is to memorialize and designate this area as a neutral zone and peace-buffer between our respective tribes.	
<i>Who</i> soever stands in the shadow of this pillar and harbors hostility toward members of a rival tribe shall witness the spear	אֲשֶׁר
<i>I cast</i> into the ground and know that it symbolizes the means by which to exact retribution upon anyone inciting violence	יָרִיתִי
<i>between me</i>	בֵּינִי
<i>and between you.</i>	וּבֵינָךְ

Genesis 31:52

If either of our respective tribes is intent upon inflicting harm upon the other, prior to inflicting carnage, may God <i>witness</i> the aggressor situated in close proximity to	עַד
<i>the mound</i> and may both contemplate the consequences of violent actions that might ensue.	הַגֵּל
<i>The mound</i> (<i>this</i> mound of stone assembled by your sons) symbolizes the peace pact established between our respective tribes. Anyone with hostile intent should pause at this site	הָהָה
<i>and</i> remember that God, the eternal <i>witness</i> stands in the shadow of	וְעַדָּה
<i>the pillar</i> erected on this site and reflects upon the meting out of punishment if the aggressor chooses to inflict harm upon his neighbors. Prior to acting out aggressively,	הַמַּצְבָּה
<i>if</i>	אִם
<i>I</i> happen upon this place, before venturing forward from this spot, I will gaze upon the pillar, the mound, and the spear in the ground and contemplate the rectitude of my intent to inflict harm upon you and yours. I hope	אֲנִי
<i>not</i> to forget my presence during the establishment of a peace-pact between our respective tribes. I pray to remain fearful of the God-inflicted consequences I will incur if	לֹא
<i>I go past</i> this point, continue onward, and maintain my intent to inflict harm	אֲעֻבֵּר
<i>unto you</i> and yours. Let peaceful relations between our respective tribes begin	אֵלֶיךָ
<i>with</i> the establishment of the pillar and	אֶת
<i>the mound.</i> Let	הַגֵּל
<i>the pillar</i> and <i>this</i> mound of stones serve to quell any havoc-wreaking impulse I may have toward you and yours,	הָהָה
<i>and if</i>	וְאִם
<i>you</i> become overwhelmed with the havoc-wreaking impulse brought about by your need to inflict harm upon me and mine, I pray that before leaving this place, the oath you uttered here	אָתָּה
<i>not</i> escape your memory. I pray you remember that your ever-knowing God will adversely react to your intent to break the oath you swore to uphold. I also pray that the prospect of God's severe punishment dissuades if	לֹא
<i>you</i> are mindful of <i>going past</i> this point	תֵּעָבֵר
<i>to</i> inflict harm upon <i>me</i> and mine. I hope to maintain peace between our respective tribes	אֵלַי
<i>with</i> the establishment of the stone pillar and	אֶת
<i>the mound</i> of stones surrounding it. I hope that	הַגֵּל

An Anatomically Correct Translation of Genesis

<i>the</i> pillar and <i>this</i> mound of stones inhibits any havoc-wreaking impulse I may have toward you and yours and hope that the pillar and this mound of stones inhibits any havoc-wreaking impulse you may have toward our tribe.	הָזֶה
<i>And with</i> regard to	וְאֵת
<i>the pillar</i> situated to remind our respective tribes to refrain from inflicting harm, may	הַמִּצְבָּה
<i>the</i> pillar erected on <i>this</i> spot serve as a reminder	הַזֹּאת
<i>for</i> our respective tribes to act in a benign, rather than <i>evil</i> manner.	לְרָעָה

Genesis 31:53

I intend to utter an oath that will bind us together as we strive toward maintaining the newly-established peace between our respective tribes, and say unto the <i>God</i> of	אֱלֹהֵי
<i>Avraham</i> (f/k/a Avram)	אַבְרָהָם
<i>and the God</i> of	וְאֱלֹהֵי
<i>Nachor</i> , ²⁷⁵	נָחוֹר
' <i>May they</i> witness, <i>judge</i> and punish us for harming one another. May the gods witness, judge and punish whoever violates our peace-pact. At the onset of animosity occurring	וְשָׁפְטוּ
<i>between us</i> , let us quell it before violence ensues. As we stand in their presence, may the	בֵּינֵינוּ
<i>gods</i> of Avraham and Nachor and	אֱלֹהֵי
<i>their forefathers</i> witness the oath we swear to uphold". After uttering the oath, Lavan gestures to Yaakov (Jacob) a/k/a Yisrael (Israel)) to repeat it. Recognizing and rejecting Lavan's interjection of strange gods into his oath, Yaakov composes an oath calculated not to offend the One True God of Avraham and Isaac (Yitzchok). Prior to speaking, Yaakov carefully measures his words,	אַבְיָהֶם
<i>and swears</i> to uphold the tenets of the oath uttered by Lavan. Rather than invoking the false gods invoked by Lavan,	וַיִּשָּׁבַע
<i>Yaakov</i> swears	וַיִּשָּׁבַע
<i>by the dread</i> of	בַּפֶּחַד
<i>his father</i>	אָבִיו
<i>Yitzchok</i> to maintain the peace-pact established between Lavan and himself.	יִצְחָק

Genesis 31:54

Yaakov (Jacob) a/k/a Yisrael (Israel)) and Lavan are in agreement as to uttering an oath to ensure peace between their respective tribes, but in Yaakov's mind, the oath Lavan authored and uttered is infused with polytheistic profanity antithetical to Yaakov's belief in the One True God of Avraham (f/k/a Avram) and Yitzchok (Isaac). Recognizing and rejecting Lavan's interjection of strange gods into his oath, Yaakov composes and utters an oath calculated not to offend the One True God of Avraham and Isaac (Yitzchok). Yaakov is intent upon making sacrificial offerings to thank God for preventing Lavan from inflicting harm upon him and his family, and not wanting Lavan to become aware of the sacrificial homage he is about to offer up to God, informs Lavan of his intent to prepare a feast to celebrate their entering into a peace-pact. Yaakov is intent upon slaughtering animals to feed Lavan and his people <i>and</i> after instructing his minions to gather and situate animals before him, <i>slaughters them</i> . Lavan is unaware that in addition to slaughtering animals for sustenance,	וַיִּזְבַּח
<i>Yaakov</i> is slaughtering and offering up a portion of them to God as	וַיִּשָּׁבַע

²⁷⁵ When referring to the God of Nachor, Lavan is referring to the God of his grandfather Nachor.

An Anatomically Correct Translation of Genesis

<i>a sacrifice</i> . While situated	וְבַח
<i>on</i> the <i>mountain</i> , Yaakov makes sacrificial offerings unto God. Yaakov had his servants prepare a meal for their respective tribes to consume,	בְּהָר
<i>and</i> when the food is ready for consumption, Yaakov <i>calls</i>	וַיִּקְרָא
<i>to his brothers</i> (who, by virtue of their entering into a peace-pact, are members of his and Lavan's respective tribes)	לְאֶחָיו
<i>to eat</i> the	לְאֹכַל
<i>bread</i> and the other food prepared for this auspicious occasion. Yaakov and Lavan's respective tribes congregate	לֶחֶם
<i>and eat</i> the meat of the sacrificed animals and the	וַיֹּאכְלוּ
<i>bread</i> prepared for this auspicious occasion. After having their fill of food and drink, Yaakov and Lavan's respective tribes rest	לֶחֶם
<i>and spend the night</i>	וַיִּלְּנוּ
<i>on</i> the <i>mountain</i> .	בְּהָר